

From the Ninth Report of the Am. Bap. Home Mission Society.

LABOR TO BE PERFORMED.

Long after Israel had reached the promised land, and gained victories and planted vineyards there, it was said to Him who bestowed upon them that rich inheritance; "there remaineth yet very much land to be possessed." The same language may be appropriately addressed to this society today. Much has been accomplished, but, comparatively, the work is but just begun. The principles of action are established, and some practical knowledge is acquired, but it remains for us to employ that knowledge to an extent commensurate with the numerous and increasing necessities of Zion and our country. The campaign is planned and the forces are marshalled, but the battle is yet to be fought. The field, with all its inviting fertility, is full in view, but its soil is yet to be trodden and cultivated by us, ere its golden harvests are ours.

The religious destitution of many sections of our country, especially of the west, is a theme upon which a hundred pens and tongues have been employed. It is a theme which has for years called forth the active benevolence of the churches, and the personal sacrifices of many devoted ministers of the gospel. It might be supposed that, ere this, that destitution were sufficiently supplied to impart to the churches in those regions an ability adequate to their real necessity. This is true in some particular cases, but not in general, especially with the churches of our denomination. Nor can it be, so long as emigration extends beyond established religious influences, or so long as our distinctive views continue to attract attention and secure the confidence of the community to so great an extent as they have within a few past years.

There are now many portions of our country only partially supplied by us with the institutions of the gospel, or are entirely destitute of our spiritual care. Your Committee might mention several places in the older states, but as they are nearly all under the immediate superintendence of auxiliaries, which are able to supply them, they will confine themselves to those of more recent existence.

In Florida we have had no missionary since the death of our beloved Hammond; but not less than four efficient men should now be employed there; and as soon as tranquility shall be restored in that territory many more should enter it, and proclaim the merits of the peace-speaking blood of Christ.

Mississippi next in order presents to our attention Natchez and Monticello, and other prominent places. Within her borders at least seven able ministers should be sustained, but there is now only one under appointment of the Society.

Louisiana contains many Baptists whose churches invite our fostering care; and important towns and cities where our churches are not to be found. Baton Rouge and Jackson are among them; painful as is the fact, New Orleans, with its 100,000 inhabitants, must still be included in the number. It is true, attempts have been made by the committee to erect the standard of the gospel there, but their want of success in finding suitable men willing to go is humiliating.

Arkansas, in the "far west," sits in spiritual desolation. Very few ministers of talent and piety are there. But two of the Society's missionaries occupy any portion of her territory. Her moral interests are seriously suffering. Every year increases an already fearful amount of obligation respecting her. And yet there are brethren and friends daily uttering and reiterating the cry, "come over and help us." There is now abundance of work in that state for six or eight of the most active, holy missionaries; there is no obstacle to the success of such but what is found in every new country.

Tennessee presents a multitude of villages and county seats to our attention. At least 14 of them, including her seat of government, might be named, where, had we the right sort of men, in all probability, flourishing churches would be raised up almost immediately. She now invites us to arise and build. The people generally favor our distinctive sentiments, and wait our movements; but a little longer delay may serve to convince us to our sorrow, how easy it is for God to take away his kingdom from an unfaithful people, and give it to another, who will bring forth the fruits thereof.

Missouri, in her entire extent upon the banks of her noble river, and throughout her southeast and northwest boundaries, shows Baptist churches, many of which need the oversight of intelligent, pious ministers; and settlements where the gospel of Jesus Christ is but seldom heard. There too our Society should have not less than ten devoted and talented missionaries.

Illinois and Ohio are making rapid advances in an enlightened liberal policy for the support of the institutions of the gospel. But for some time to come, we can hardly feel excused from doing nearly as much for their aid as we have been accustomed to do.

Wisconsin and Iowa Territories, in all probability, will shortly assume the condition of independent states. In the first we have scarcely a missionary; in the other not half enough to answer the imploring requests that have come to our ears. Here it may be said especially, the fields are white already to harvest.

Indiana and Michigan are rapidly rising to greatness, but they need our aid. With it, in a few years more, they may present us a moral form of mature and well organized mould, strong and able to "come up to the help of the Lord against the mighty."

We might mention Kentucky in this connection, but for the knowledge we have of her abundant resources, and her present noble effort to call them forth in benevolent enterprise. As one of our auxiliaries we can but commend to her the work of providing for her own destitution, but which, if she decline, we must feel, is, by an unerring Providence, still required at our hands.

Canada, although the province of a foreign power, is near us, and for that reason should be regarded as a field for the exercise of our benevolence. Her proximity affords facilities for the introduction among us of those pernicious influences which naturally exist, or find a resting place there when transferred from the shores of the old world. The delusion, ignorance, and superstition of that region which cast their lengthened shadows over our fair and sunny heritage, can only be

dispelled by the counteracting influences of the glorious gospel of the blessed God. The present embarrassments of our English brethren; the manifold objects of a similar nature which now heavily tax their ability, especially the support and endowment of the college of which they have laid the foundation, convinces us that there, also, is important labor for us to perform.

Texas, too, the bordering republic on our southern limits, peopled to a great extent by our countrymen—our brothers, our children, looks to us. Here, already, a nation has sprung into existence, and while acquiring greatness and strength, is asking of us the requisite moral agencies. We have listened to the impassioned recitals of her wants and woes as they fell from the lips of our brother, who with almost primitive firmness and devotedness traversed her wide-spread prairies, and stagnant morasses, and made himself an eye-witness of her most polluting moral evils, that he might learn her true condition and the best methods of improving it; and while we have heard from him the echo of her own entreaties, we have heard from him the echo of her own entreaties, we have felt the responsibility of our relation to her as Christians resting with ponderous weight upon our consciences. The gospel, by our hands, must be carried beyond the Sabine, and the Colorado, and the Guadalupe to the Rio Grande. Through our instrumentality it must exert its benign influence throughout that republic from the river that separates it on the north from our own beloved land, to the waters that wash its southern shores.

We have marked out to ourselves, all North America as the field over which we will watch and pray, and where we will promote the preaching of the gospel. The God of Salvation smiles upon the attempt. In his holy providence he has already prepared that portion of the territory now so briefly hinted at for the immediate exercise of our spiritual sympathies. Within that territory not less than one hundred points of importance, some of them especially so, now unoccupied by us, are ready for our exertions in their behalf. Many of them implore our immediate aid; and every one of them, with the blessing of God, would very soon become centres from whence would emanate a spiritual influence upon the wide-spread population around them. As Christians we owe to the dwellers in this wide field the faithful performance of the work assigned us. As Baptists, we owe it to ourselves and the Great Head of the church, that we do this work not only faithfully but promptly.

The character of the people who occupy the new states and territories of our field, unless modelled in an evangelical mould, will, unavoidably, receive the impress of infidelity; and with greater certainty than we now anticipate may, in time, impart it to our whole country. Surely then we cannot be insensible of the importance of sustaining among them a holy, and as far as possible, an enlightened ministry, that in their extensive comminglings with all the active agencies of political, social, and domestic life, they may exert those influences which are the only sure elements of national virtue and prosperity—the only means of happiness to souls in this or another world.

He who has called us to the high and holy privilege of servants of Jesus Christ, and constituted us stewards of his manifold grace has said to us, "occupy till I come." And where is the Christian, who, in view of the worth of the soul of man, its welfare or its woe, in time and eternity, the moral government of God, and the interposition of infinite grace through Jesus Christ for the redemption of guilty sinners, will not feel impelled to labor in the vineyard of his Lord and Master, until his every talent is improved to the greatest possible increase; until he may rest from his labors, and his works shall follow him.

In behalf of the Executive Committee,
BENJAMIN M. HILL, Cor. Sec.

THE MISSIONARY MAGAZINE for June has just reached us. The delay has been occasioned by the publication of the minutes of the late anniversary of the Board. The next Triennial Convention is to be held in Philadelphia. Br. Lynd, of Cincinnati, is to preach the introductory, and Br. B. Sears, of Mass., is the alternate. The next annual meeting of the Board is to be held with the first church in York, the last Wednesday of April, 1842. Although we have given a condensed view of this meeting, and a brief abstract of the Report of the Board, we shall take the liberty of selecting some things farther for the gratification of our readers.

The committee on publications recommend, in accordance with suggestions in the annual Report, the publication of "missionary tracts," and as suitable topics for some of them, the harmony and necessary connection between the belief of the doctrine of grace and Christian effort; the entire consecration implied in a Christian profession; facts which afford a triumphant refutation of charges of pecculation in the missionary enterprise, and narratives of conversions among the heathen, &c. Also, "occasional papers containing peculiarly interesting intelligence, and pungent appeals," which the committee think, "coming as fresh communications, would exert more influence than similar matters through the more usual channels." These recommendations are unquestionably judicious, and if embraced in four page and eight page papers, would be read with happy effects on many who seldom see or read the Magazine.

A resolution was proposed that "the constitution or by-laws be so extended as to reduce the number of Vice Presidents to two, to take effect from the commencement of the next meeting of the Convention. It was also proposed that a Vice President be appointed for each State. The whole subject was in the end referred to the acting Board to report at the next triennial meeting. We have quite too much of a parade of officers, and a reduction of Vice Presidents to two, might be well made. We ought to aim at simplicity in all our religious and benevolent organizations. All that is superfluous should be dismissed.

The committee on changes in the Board submitted the following resolutions, which were unanimously adopted.

1. Resolved, That the Board of Managers be instructed, at their first meeting, to designate fifteen of their members, whose names shall be published in their annual report, and who shall be residents in Boston and vicinity, to be the ACTING BOARD, any seven of whom shall be a quorum for business.

2. To this acting Board, at all times respon-

sible, shall be referred our missionary business, which may arise between the meetings of the Board of managers, to whom they shall make annual reports of their doings.

3. That the word seven be substituted for the word five, in the fifth article of the by-laws, so that the clause will read "but at other meetings, seven shall be the quorum."

At the first meeting of the new Board, a committee was appointed, consisting of Brn. Cone, Sears, and N. W. Williams, to nominate fifteen persons for the new acting Board, for the coming year; who reported the following as the said Board for 1841-42, to wit: D. Sharpe, L. Bolles, S. Peck, H. Lincoln, B. Stow, B. Smith, R. Fletcher, I. S. Bacon, I. Chase, B. Sears, W. Hague, W. Leverett, E. Thresher, N. W. Williams, John Wayland. The acting Board were instructed to give immediate attention and distinct prominence to the subject of Indian schools, and that they secure to each school teacher increased facilities for teaching a school as large a portion of every year as practicable. Br. R. E. Pattison, of Providence, is appointed to preach the next annual sermon, and Br. Church, of Rochester, is the alternate.—N. Y. Bap. Register.

Friendship in Heaven.

Man is constituted to be happy in society.—Place him in solitude, and however exciting and felicitous are his circumstances in other respects, he will wither and pine away. But above, we shall be with the many that shall come forth from the east and west, and north and south, and shall sit down with Abraham and Isaac and Jacob.—The entire heaven of angels, and the whole host of the redeemed, we shall have sweet and improving fellowship with forever. The wise and the good, the great and the pure, the benevolent and active from every region, will be our companions and love and know and obey, through one eternally enduring day. Of all the affliction to which we are liable, there is none so painful as the death of our friends. And oh! what a consoling balm is the doctrine that we shall, in the realms above, be restored to their fellowship. This doctrine is involved in many passages of Scripture, in the account of the last judgment, in the language of David on the death of his infant child by Bathsheba, in the parable of the rich man and Lazarus—in the consolation which our Saviour gives to the penitent sinner on the cross, in the assurance administered by the apostle St. Paul to the Thessalonian believers, that they should be his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming—and in the same apostle forbidding them to sorrow for such as had fallen asleep, as though they had no hope of being united with them, and of being together with the Lord, and in the general use which the sacred writers make of the word sleep for death, a simile which would be flagrantly incorrect if our recollections, our friendships, and affections were not renewed in a future state. And, in general, the same doctrine is taught also through the whole book of the Revelation of St. John. Happy prospect, that exalts friendship into religion! What best society there will be above!—Rev. T. Lessey.

"Bishop."—We have not yet remarked much increased use of this title since the recommendation of the General Assembly. The term Rev. is still frequently employed by what are regarded as Old School papers. Although we make no objections to the latter, nor to any other, the application of which is established by custom, yet we should certainly prefer to have a Scriptural title restored to general use. If the term "bishop" were revived and invariably applied to the pastor, it would distinguish, as it ought, those who hold or have held, pastoral charges from licentiates.—Bap. Adv.

RETURN OF MISSIONARIES.—Late accounts from London notice the return from Maulmain of Rev. R. B. Hancock and wife, missionaries of the Am. Baptist Board, and their four children.

MR. JUDSON.—This indefatigable scholar and missionary has just put to press the last sheet of his revised translation of the Burmese Scriptures.—Bap. Adv.

REVIVAL IN BUFFALO.—A correspondent of the Evangelist says, that on the 3d of May he received into his church 76 on profession, and 10 by certificate. The temperance cause is in rapid progress in that city.

COMMUNICATIONS.

For the Christian Secretary.

Mr. C. the Pædo-Baptist, vs. John the Baptist.

MR. EDITOR.—No man of sense will blame me for using appropriate terms. Pædo-Baptist is the Greek for Infant-Immersion.—Pædo-Baptist is the Greek for Infant-Sprinkler. Although Mr. Chapman may be, in theory, a Baptist, an Ana-Baptist, a Cheist, a Rantist, a Pædo-Baptist, &c. &c., yet he is no Pædo-Baptist: for in no case does he practice the immersion of infants.

Formerly, the term "Pædo-Baptist" was correct; for those African bishops who were silly and wicked enough to invent this handmaid to popery, baptized their infants, and admitted them to the communion; and, for ages, all baptized infants were fed with the consecrated emblems of a Saviour's body and blood. The immersion of infants was continued, as a uniform practice, by all who adopted this African invention (of baptizing infants) until "the church" received a dispensation to abridge the outward ceremony, in cases of sickness or of supposed necessity; and this is the law of the Church of England to this day. "Then shall the priest take the child into his hands, and— he shall dip it in the water discreetly and warily, saying, N. I baptize thee," &c. "But if they (the godfathers and godmothers!) shall certify that the child is weak, it shall suffice to pour water upon it." (Book of Common Prayer, Oxford Ed. 1821.)

But the "Pædo's" of this country, within the last century, have given up both baptism and cheism, in regard to infants, and now uniformly practice Pædo-baptism, irrespective of sickness or health. As they have changed their practice, truth and consistency require a corresponding change in their name. How absurd to call Infant Sprinklers Infant Immersers! A Grecian dress may partially cover this ineffable absurdity from the gaze of the multitude, but then it is none the less real. Shall Baptists continue this absurdity! *Me gænorro, me gænorro.*

AN INTERESTED WITNESS.

In my last, I examined one of Mr. Chapman's witnesses, introduced for the purpose of expelling John the Baptist (and consequently Jesus Christ and his apostles) from the kingdom of Christ on earth; but this witness was found to possess too much self-interest in the decision to be trusted, and is therefore dismissed.

WHY THIS AVERSION TO JOHN.

The reason why Pædo-Baptists have such a mortal aversion to John the Baptist, does not consist solely in the fact that he baptized penitent believers "in the river Jordan" where there was "much water," instead of rantizing a few drops of water upon them from the tips of his fingers; but also from the fact that he would not admit candidates to baptism upon the principles of the Abrahamic covenant of circumcision. When he says to some, who wish to be thus admitted, "O generation of vipers, bring forth fruits worthy of repentance; and think not to say within yourselves we have Abraham to our father," it is too much for them to endure. They know full well that having "Abraham to their father," was all that was requisite to entitle the male descendants of Abraham to circumcision; and that every one of these was commanded to be "circumcised in the flesh of his foreskin." John being thus found to be a true, rigid, and genuine Baptist, (in regard to both subjects and mode,) the whole Pædo-Baptist host is invoked to thrust him out of the kingdom.

THEIR WEAPONS OF WARFARE.

Mr. C. says, "John's baptism could not be Christian baptism, because the gospel dispensation did not commence till after the crucifixion of Christ."

REPLY.—If these things are so, then it follows that the sacred Supper, administered by the Saviour and renewed by the apostles, was not the Christian communion; for this took place before the Saviour's death. But Paul, in teaching the Corinthians how to observe the Lord's Supper, refers them to this example of Christ—an example set previous to his crucifixion, when he was about 33 years of age. Will Mr. C. tell the disciples that if they intend to follow the example of their Saviour in this ordinance, they must wait till they are 33 years of age! Every child must see that his whole argument is as applicable to this ordinance as to the other. But however his conscience may be seared in regard to the ordinance which is an emblem of the Saviour's burial and resurrection,—I venture to predict that he dare not thus trifle with the sacred emblems of the Saviour's body and blood.

According to Mr. C. the apostles could not have been Christian ministers, i. e. preachers of the gospel; for they were "called, ordained, and sent forth to preach," (Mark iii. 13, 14,) and to baptize, (John iv. 3,) and entered upon their labors as "Home Missionaries," about three years before our Saviour's crucifixion. At the moment of his ascension he merely enlarges their field of labor, making them missionaries "to all the world." The word apostle is taken from the Greek; missionary from the Latin; and both signify those sent. If, according to Mr. C. these apostles, or missionaries, were called, and ordained, and sent forth to preach the law of Moses—what blunderheads they must have been to have made it necessary for the Saviour to give them a special charge not, for the present, to go to the Gentiles with the Jewish law!

But, according to Mr. Chapman, John, and Jesus, and the Apostles, were all Jewish teachers, under the law of Moses, and administered baptism as a Jewish rite! These, and all who, during three years of successful labor, were "made disciples," and "brought forth fruits worthy of repentance," and were consequently baptized, although they jeopardized their lives for Christ's sake and the gospel's,—must be thrust out of the gospel kingdom, to make room for Mr. C. to bring in his sprinkling basins. Probably he remembers the scene at the temple, and the fate of the "money changers."

Again, Mr. C. says, "John's baptism could not have been gospel baptism, because John did not know Christ!—because Christ did not send him."

REPLY.—Behold I will send my messenger, and he shall prepare the way before me." (Malachi iii. 1.) Here the "spirit of Christ" which was in the prophet, (1 Peter, i. 2; Rev. xix. 10,) calls John "my messenger,"—says "I will send him,"—and "he shall prepare the way before me." As "the mighty God" Jesus sent John: as "the man Christ Jesus," even he himself was sent from God. None but a Unitarian can consistently cavil with the different forms of expression as used by Malachi and Mark.

Again, did not know him! Literally, "Had not seen him,"—the pluperfect tense of the verb *Eido*, to see, used in the sense of the imperfect, and signifying to know by sight. Had not seen him,—consequently knew him not by sight. In this sense, has Mr. Chapman seen him? Should he stand in the midst of the multitude, as he did then, would Mr. C. know him by sight? If not, he is no gospel preacher—himself being judge. John was "filled with the Holy Ghost" from his birth, (Luke i. 15,) and in this sense knew Christ from his childhood; for never was there salvation in any other. This is the sense in which "to know Christ" is now used among Christians; and Mr. C. evidently intended to make the impression upon the minds of unsuspecting converts, that John the Baptist had never been renewed by the Holy Ghost. What else could he mean? To see such awful trifling with the word of God, is enough to make any one sick of human nature. To see it in a professed minister of the gospel, is enough to make angels weep.

In a former number I discover "Eng" for the Greek preposition *en*; and, in my last, a rather singular mistake in reference to the circumcision of Abraham, in putting "forsaken" for "foreskin." Those acquainted with the Bible will readily correct this error; but I notice it lest Mr. C. should deem it canonical, and seize upon it as prophecy,—that, under the new dispensation, the part where they formerly put what they absurdly call "the seal of the covenant" should be "forsaken," and thus claim Bible authority for putting "the mark of the beast in the forehead."

MORE AXON.

We have been permitted to make such extracts as we thought proper, from a letter received from the Rev. Mr. Knapp, by the pastor of the South Baptist Church, in this city. We should be glad to give it entire, but want of room prevents us.

NEW BEDFORD, June 25, '41.

"My dear brother TURNER: Our meeting commenced here two weeks ago, last Lord's day. About forty souls are now rejoicing

in God, which were under condemnation at the commencement of our meeting, and the interest is rising, and all this notwithstanding the evenings are short, and business pressing, and beside we have not the Hartford brethren and sisters to work here, nor by any means. The people have been brought up here under Quaker influence, and they have never been trained to active and laborious habits, but they are waking up and beginning to take hold a little. I very much regret that I could not have visited this place in the fall or winter, as there is so fine a field to scatter the seed here; there are 7,000 seamen continually coming in and going out of this port, who would convey the influence of the meeting to all parts, and all parts of the world,—and at this season all the city are hardly driven, lading and unlading vessels, and fitting out ships. But in the winter it would be at leisure. But still I hope for a good work for the consecration of not only many of these souls to Christ, but of much of this wealth to the spread of the Gospel." * * *

"It would be exceedingly gratifying to me, more to meet all the dear friends in Hartford, mingle my voice with theirs in prayer and praise to God. But I cannot tell whether the Master will ever send me that way again or not. * * *

"Do give my warmest regards to all the brethren and sisters in Christ, especially to the young converts: Tell them from me, one who feels for their spiritual welfare, 'to hold fast whereunto they have attained,' 'to maintain the beginning of their confidence steadfastly unto the end.' They are yet in heaven, they have a battle to fight, a devil to resist, a world to overcome, and the flesh to crucify, and they will need to have on the whole armor, that they may stand in the evil day, and having done all to stand. O, I hope they will watch, and pray without ceasing; that they may honor their profession, and make what returns of gratitude they can for God's unspeakable love and mercy to them. I trust they will never forget the solemn and delightful season which we enjoyed together last winter—I am certain I shall not. * * *

Your brother in Christ Jesus.

JACOB KNAPP.

For the Christian Secretary.

Note and Extemporaneous Preaching.

Some years since, when the writer was young in the Christian Ministry, he was called to supply a destitute pulpit in the neighborhood for a few Sabbaths. This church had an aged Deacon of sterling piety and common sense, free from all ulterior views. Knowing that the able pastor, whose ministry the Deacon had enjoyed for many years, was wholly an extemporaneous preacher, the writer felt some embarrassment at the thought of exhibiting his notes in the pulpit, which was the occasion of the following remark from him, and reply from the good Deacon.

"Being young, and my mind not thoroughly disciplined to the discussion of subjects in the pulpit, I shall find it necessary to use my notes, which custom I suppose is rather novel in your congregation. To which the Deacon, with great kindness very promptly replied—"I have long since concluded that if any are disposed to serve the Lord I ought to be satisfied to have them do it in that way which they think they can do it best." This Catholic reply, coming from such a source, was a great relief to my mind at that time, and I have ever regarded it as the best treatise on note preaching which I have been acquainted with.

Both methods have their advantages, and disadvantages, and my present taste and judgment are in favor of that which partakes of both, viz: A skeleton or brief, more or less copious, as the occasion or circumstances may require.

If a preacher is a close student, as Paul would have him, and writes out his thoughts in order, a skeleton will be all that he will find useful in the pulpit. He is not a student, and does not write much, he will find the necessity to prepare a skeleton, nearly as complete, if he would be permanently useful.

A skeleton gives the mind full play for the introduction of new thoughts, and modes of illustration, while at the same time the order and unity of the discourse may thereby be preserved. After all, I would say,—If men are disposed to serve the Lord in the gospel of his Son, it is my happiness to be content that they do it in the way they may think they can do it best.

OXFORD.

For the Christian Secretary.

What thou seest, write, and send unto the churches. MR. EDITOR.—Under the above motto which stands at the head of your paper, there seems to be a propriety in stating the fact that is subjoined.

INFLUENCE OF ROMAN CATHOLICISM IN NEW YORK. The State of New York has organized a system of Education, for the whole mass of the population. In that system the Bible is placed as one of the books to be used in the common schools. To this the Catholics object, and have carried their opposition so far as to defeat, for the present at least, the operation of the plan of education devised by the State, and they (the Catholics,) have demanded their proportion of the funds appropriated by the State for the purpose of education, in order to make their own disposition of them; and it would seem they have resolved to agitate the subject until (as they say) they accomplish their purpose, and that they intend to make a test question at the next election, i. e. to throw their weight on the side of that political party which can be brought to favor their objects.

Thus we see that an attempt is made even in this country to take away the key of knowledge from a portion of the community, embracing all those who are born or reared among Catholics, or in any way come under Catholic influence; thus extending the wide and the errors of that apostate church.

Is it not time for Christians to wake up to a sense of the danger to which our free institutions are subjected under the influence of the *Man of Sin*? As the hearts of all men are in the hands of the Lord, does it not become Christians to pray that wisdom and energy may be imparted to the Legislature of New York to remain firm on Protestant ground—maintaining the sentiment of the reformation,—that the Bible is the only and the sufficient rule of faith and practice."

JOHN ROGERS.

For the Christian Secretary.

REVIVAL INTELLIGENCE. Southwick, July 5, 1841.

MR. BURR.—After considerable delay, I sit down to sketch for the paper a brief account of the work of grace recently enjoyed among this people. Some time last fall, I ventured (though with trembling) to appoint a prayer meeting at my house, such

CHRISTIAN SECRETARY.

HARTFORD, JULY 9, 1841.

Sabbath School Celebration.

The Sabbath schools and Bible classes connected with the two Baptist churches in this city, celebrated the anniversary of our National Independence on Saturday, the 3d inst., with religious services, &c. The two schools met in their respective churches at 9 o'clock in the morning, and shortly after the scholars, teachers, &c., from the North church proceeded in procession to the South Baptist church, where they were met by the South school. The schools then formed in one procession, comprising about 500 in all. Several handsome banners, bearing appropriate inscriptions, added much to the interest of the scene. From the South church the procession moved up Main-st., to the North Baptist church, where, after prayer by the Rev. Mr. Gates, of Bloomfield, and singing under the direction of Mr. Wade, the scholars were addressed by the Rev. Mr. Turney, Mr. Wade, and the Rev. Mr. Eaton. The exercises in the church were solemn and interesting. Much credit is due to Mr. Wade for the manner in which the singing was conducted. After the exercises in the church were closed, the company proceeded to the lot belonging to the church, directly in the rear. Here a sumptuous table was spread for the children. The scene at the table was one of thrilling interest; the whole lot had been covered with awnings, and the interior decorated in a style that surpasses description. Evergreens, flowers, wreaths, &c., were beautifully and tastefully arranged throughout, and a large number of choice singing birds were placed among the branches—the whole forming a most splendid and delightful bower. The singing of the birds, and the beauty of the scenery, forcibly reminded us of the Elysian Fields described in fiction. After the scholars had finished their repast, the table was re-arranged; and at 5 o'clock the members and pastors of both churches assembled at the same place and spent about two hours in conversation, singing, &c. Before separating, the company was addressed by James G. Bolles, Esq., Rev. Mr. Lovell, of the Literary Institution at Suffield, and Dea. A. Day. The exercises of the day were closed by prayer, and all retired, we doubt not, highly delighted with the manner in which the day had been celebrated.

The Sabbath school connected with the Fourth Congregational church repaired, with their teachers, to the grove owned by John Olmsted, Esq. A large procession left the city, and we are informed that the day passed off in a very pleasant manner. The Universalist Society spent the day in a grove owned by Mr. Silas Hamilton, north of the burying ground, where exercises similar to those of the other schools were enjoyed.

The labor was performed almost exclusively by the Pastors of the two churches, and lay members, assisted after the first few weeks by the converts who entered into the work with a zeal in some manner worthy the cause. The work moved on gradually, but interestingly, there being nothing said or done in the meetings, that any reasonable Christian could object to.

No very large number were known to have been converted in any one week, but there were more or less admitted every week for five months. It is admitted to have been the most extensive, and to have resulted in the most hopeful conversions, of any season of revival ever enjoyed in the town. Nearly a quarter of a hundred that were not professors of religion, out of a population of about 1200, have been specially blessed. Of this number, thirty-eight have been baptized into the fellowship of the Baptist church, and upwards of thirty have become connected with the Congregational church, besides which a small number, (how many I do not know,) have joined the Methodist class on probation or trial. Others have not as yet made a public profession. I think the beneficial effects of the revival are by no means confined to the churches, and the professed converts, but it has exerted a very happy influence on the community generally. Religion probably exerts a greater influence in this town than it ever did before. On the whole, Christians have great reason to thank God and take courage.

A large proportion of the converts are among the youth; we trust, therefore, that the foundation is laid for a decidedly religious influence for years to come. It is, and has been emphatically the Lord's work, and marvelous in our eyes! To his name be all the glory!

C. WILLET.

For the Christian Secretary.

The Rest of the Soul.

BY ANDREW SPRAGUE LOVELL.

O where, tell me where is that peaceful goal,
Still eluding the hopes of the weary soul?
The place of its joy and its rest, tell me where,
The bloom of its bliss, and the end of its care.

I have roamed o'er the earth, and explored the blue sea
To its uttermost bound, in the hope to be free
From the turmoil and strife that oppress the lone mind,
But no peace to the fugitive soul can I find.

In the depth of the universe seek thou afar,
Of all that there glow, the most beautiful star,
Revolving in silence eternal, alone,
Enchained by His love to the Deity's throne.

There, spirits of purity, holy and bright,
Repose in the beams of a holier light;
'Tis the haven of Peace, 'tis the haven of Bliss,
'Tis the calm world of rest to souls weaned of this.

There, all the delights of eternity centre;
There, not a lone voice of this dark world can enter;
There, the wall of distress, and of sorrow the tears,
Are exchanged for a smile, and the tones of the spheres.

In the regions celestial, even such is the goal,
Far exceeding the hopes of the earth-weary soul;
And such is the place which its vision shall greet;
And the presence of God shall its wishes complete.

STUFFED, Conn.

At the annual meeting of the Protection Insurance Company, held on the 30th day of June, the following gentlemen were chosen Directors for the ensuing year, viz:

W. W. Ellsworth, Henry Hudson, Chas. H. Northam, William Kellogg, S. W. Goodridge, Ezekiel King, S. B. Grant, Henry Waterman, Eliphalet Averill, Lemuel Humphrey, Benjamin W. Green, George R. Bergh, Asahel Saunders, Daniel W. Clark, Willis Thrall, Elbridge Cutler, Ellery Hills, John H. Preston, Edward Bolles, Chauncey Barnard, Ebenezer Flower, Giles P. Grant, A. S. Porter, Adrian James.

At a subsequent meeting of the Directors, Eliphalet Averill, Esq., was chosen President, and Wm. Conner, Esq. Secretary.

ACCIDENT.—Mr. W. H. Lynd, of Saybrook, aged 40, was killed by the bursting of a swivel on Monday last, while attempting to fire it off. It was supposed that the wad was not down to its proper place.

The proceedings of the Suffield Celebration came too late for publication this week—our paper being in type when they were received. They will appear in our next.

Resolved, That civil liberty is a glorious Temple, when Industry, Temperance and Economy support its Dome.

Resolved, That the spirit of the age will sustain the spirit of '76 not by that spirit which excites only to destroy.

Resolved, That the real dignity of man consists in obeying truth; if his opinions are wrong in changing them, if his habits are bad in reforming them.

Resolved, That the possibility of change is a precious truth; and is this day verified in the appearance of many a guest at the festive board, and in those songs of deliverance which are borne upon every breeze.

Resolved, That the origin and progress of the Washington Temperance Societies are striking indications of the favor of Divine Providence, in behalf of the great cause of temperance, and should teach its friends where its true strength lies.

Resolved, That the consistent members of these societies have the strongest claims upon the sympathy and friendly encouragement of their fellow citizens.

Resolved, That the principle of total abstinence from all that can intoxicate is the sure principle of the temperance reformation.

Resolved, That at the domestic fireside, the sober man hears the sweet music of hope, the inebriate only the groans of despair.

Resolved, That Liberty and Temperance look to the female sex for encouragement and support; with them they stand—without them they fall.

Resolved, That Youth should cherish temperance, because temperance cherishes youth.

Resolved, That Manhood should take care that temperance prospers, because temperance takes care of the prosperity of manhood.

Resolved, That Old Age should support the cause of temperance, because temperance is a prop to old age.

Resolutions, sentiments, &c., were then offered by different persons, which we have not room to insert. The whole scene was closed by an expression of grateful acknowledgment to the Sovereign Ruler of the Universe, by the Rev. Mr. Hodgson, of the Methodist church.

In conclusion, we would remark, that at no former period has the cause of temperance wore so encouraging an aspect as at the present. Hundreds are coming over to the cause, and among them those who were not long since considered as beyond the reach of reformation. The Fourth of July was never before so appropriately celebrated in Hartford, and we doubt not but the blessing of the Most High will rest upon the virtuous efforts which have been put in requisition to promote the cause of TEMPERANCE.

Several communications are again unavoidably laid over for want of room.

The notice of the Sabbath school and Tract Society meeting to be held on the 6th inst., was not received until our whole edition was worked off.

Mr. J. SCARITT, of Wallingford, will hereafter act as agent for the Secretary in that town. All monies paid to him on account of the paper, will be duly acknowledged.

The Commander-in-chief of the United States army, Major General MACOMB, died at Washington on the 25th ultimo.

SELECTED SUMMARY.

From the Boston Atlas Extra, July 3.

Arrival of the Britannia.

FIFTEEN DAYS LATER FROM ENGLAND.

The steamer Britannia, Capt. R. B. Cleland, was telegraphed this morning at about 6 o'clock, and arrived at her wharf, East Boston, at half past 7.

We are indebted to Captain Cleland for the files of papers to the latest dates, which were furnished with characteristic promptitude the moment the boat touched the wharf.

The Britannia arrived at Liverpool on the 9th of June, in 11 days passage from Halifax, having left the latter port on the 29th of May last. There had been great anxiety felt on account of her non-arrival.

The steamer Caledonia, Capt. McKellar, arrived at Liverpool on the 14th, at 2 P. M., making her passage in thirteen days exactly.

Common qualities of Cotton had declined 1 penny on the 12th ult. Superior qualities had then suffered no change.

At the close of the market on the 13th, the demands for all kinds had improved, but the prices were the same as on the 12th. Flour had risen a little at the last accounts. Tea had suffered a depression in consequence of the large sales which had taken place.

The news she brings is important. Ministers had been defeated upon the question being taken on Sir Robert Peel's motion "that the present Ministers did not possess the confidence of Parliament," by a majority of one only.

On the 7th ult., Lord John Russell intimated his intention to advise a dissolution of Parliament; and Sir Robert Peel thereupon agreed not to oppose the supplies. Ministers have since been beaten by a majority of eighteen on the criminal law question. The papers state that the Queen will not dissolve Parliament in person, but by commission.

The Britannia brought 63 passengers to Halifax, landed 21 there, and took on board 10 others for Boston. She passed, on Monday morning last, several icebergs—one of them large, and of great height, presenting a magnificent sight. The Great Western was spoken the day before, of course after having passed the ice.

Parliament was to be prorogued on the 22d or 23d of June.

Trade and Manufactures were dull, but for the last few days were improving. A number of heavy commercial failures had taken place. The political news from the continent was not of importance—no later advices had been received from China. The English papers are silent in relation to the difficulties with this country.

The hay harvest appears to be generally abundant—and the grain crops in general appear to wear a promising aspect—although great depredations have been committed by the wire-worm.

No intelligence from the steamer President.

From the Daily Courant.

TO THE MEMBERS OF "WASHINGTON TEMPERANCE SOCIETY."

Brethren,—I have listened with attention and pleasure to the various addresses which have from time to time been made to this society, by its members, and now venture to intrude upon the meeting a few remarks of my own, upon the all-absorbing, all-important topic of Temperance. Unaccustomed to public speaking, I have concluded to spread my crude ideas upon paper, and now send them to the chair, with a wish that they may be laid before the society.

Mr. President, we live in an eventful age. The last five years have marked an era in the history of this country and of Europe, which the lapse of time, with all its changes, will be unable to subvert. We are now beholding the great moral spectacle of the philanthropic and the good of both hemispheres, exerting one mighty and simultaneous effort to crush, destroy, and exterminate the hydra-headed monster INTemperance. One by one his hideous heads are dis-

appearing beneath the arms of the crusaders, and ere they relax in their glorious efforts, the last one remaining will be struck from his putrid carcass—and, unlike the fabled hydra of old, we have nothing to fear that a succession of new heads will appear to fill their places. No, it will be death to the monster—death beyond the hope of resurrection.

Great and glorious will be the consummation. It will be a triumph which will redound, regenerate, and disenthral millions upon millions of the human family, and place them upon that high and exalted eminence which all should attain who bear the image of their God.

Mr. President, as I have before remarked, we live in an eventful age. Who would have believed, had it been predicted six weeks ago, that the society I am now addressing would have obtained so strong a foothold? Who would for a moment have believed that one hundred and fifty persons, who had been in the habit of using intoxicating drinks for nearly all their lives, (and that too not unfrequently to excess)—men too who had been loud and most clamorous in denouncing the temperance reform, would have voluntarily associated, and signed a solemn pledge to dash the intoxicating bowl from their lips, and forever after to abstain from the use of the accursed drink? But so it is.

We see around us men who but a few brief weeks gone by, were in the daily habit of drinking to excess, now fraternizing as a band of noble brothers, pledged to abstain themselves from the use of the liquid poison, and to use all proper efforts to induce their friends to follow the example. We see the old and the young, the lame and the lame, smiling and happy faces cheering each other on the road. Each successive day brings new accessions to our ranks—each successive day carries joy and gladness to the wives and children of some inebriate who had enlisted under our banner. God be praised for so great a deliverance!

Mr. President, I must draw to a close. It may, perhaps, be expected that I should say something of my individual case. I will briefly allude to it. For years I have been in the habit of using alcoholic drinks, and I am frank to acknowledge, that I have frequently drunk to excess. I have long been satisfied that by its use I was destroying my health, wasting my substance, and bringing disgrace upon myself and family. Many a time and oft, I determined within myself that I would abandon its use entirely, and several times attempted it; but so firmly had the habit become engrained upon my system that all my efforts proved unavailing. Finding my propensity for strong drink increasing, my health impaired thereby, and my pockets lightened of their contents, I determined to make one more vigorous effort to overcome the enemy. Through the blessing of God I succeeded. It was a hard—a dreadful struggle, and came well-nigh costing me my life. But I have conquered—I now have the enemy under my feet, and there he shall remain. The pledge I have signed, I shall adhere to with the strictest pertinacity. No another drop of liquid damnation shall ever again enter my mouth. Happy thrice happy day! that witnessed my deliverance! A day that will ever be cherished among the highest and holiest recollections of my life. Already is my health rapidly improving under my new regimen, and I look forward with confidence to the period when it will be entirely restored. Had I continued my old practice of rum drinking, a few brief months would have told the story. But I have done with the creature—and adopting the oath of Hannibal to Hamil-

char, "I swear eternal hatred" to rum, brandy, gin, and all other alcoholic drinks.

In conclusion, Mr. President, let me appeal to those around me, if any there are present, who like myself have been in the habit of excessive drinking—I say, sir, let me appeal to them, as they value their temporal and eternal welfare—as they prize their high political, civil and religious privileges—as they desire the happiness and well being of themselves, their wives and children—to follow my example—repudiate the use of strong drink, and become useful members of society. By so doing you will perform a duty to yourself, to your family, to your God, and to your country.

A MEMBER.

COUNTERFEIT HALF DOLLARS.—About eight or ten days ago, a man named Jeff Long, of Clay county, passed twenty or thirty half dollars at the bank in this place, in payment of interest on the Sinking Fund. So perfect was the counterfeit, that the fraud was not detected until after the receipt of a letter from a citizen of Clay county asking the Cashier if the individual he alluded to had not passed money of that description to the bank. Emboldened by his success, the counterfeiter loaned another lot of it to a citizen of Clay, to pass it into the bank for a similar purpose, but, of course, without so successful a result. The individual last named was apprehended, and has given bail for his appearance here next week. These halves purport to be of coinage of 1837, and so perfect is the imitation, that some of our silver-smiths stoutly contend for the purity and genuineness of the metal!—*Wabash Courier*, June 18.

A NOBLE COW.—"Blossom," a short horned Durham, belonging to Samuel Carby, Esq., Woodside, near Wilmington, Del. produced, viz:

QUARTS OF MILK.

	Morning.	Noon.	Evening.	Total.
June 2.	13 1/2	12	10 1/2	36
" 3.	13 1/2	12	11	36 1/2
" 4.	13 1/2	12 1/2	10 1/2	36 1/2
" 5.	13 1/2	12	11	36 1/2
" 6.	13 1/2	12	10 1/2	36
" 7.	13 1/2	12	10 1/2	36
" 8.	13 1/2	12	10 1/2	36

In one week, total, 353 1/2.

Average over 36 quarts per day; yield 17 1/4 lbs. of good butter.

This cow had five calves in three years, having brought twins twice, the last one on the 12th of April ult., up to which time she gave 12 quarts of milk daily, and could not be dried.

SERIOUS ACCIDENT ON THE NORWICH RAILROAD.—Yesterday morning at about three o'clock, the steamboat train from Norwich, then about twenty-three miles from that place encountered a drove of cows lying across the rails. Before the progress of the train could be stopped, nearly all the cars had run over and killed three cows. The cars were thrown off the track, and broken nearly to pieces. One brakeman was so severely injured that he was expected to survive through the day, and two or three others were very badly hurt. The passengers in the broken cars were somewhat bruised but we have not learned that any of them sustained serious injury. By this accident the arrival of the train in this city was delayed several hours.—*Bost. Times*, July 1.

LAW OF CONNECTICUT.

An Act in addition to the Act entitled an Act concerning Crimes and Punishments.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That if any person or persons shall wilfully and designedly, with intent to cheat and defraud another, alter or pass as money any false token made and executed after the general similitude of bills or checks of banking companies or corporations intended as money, and purporting to have been issued by or drawn upon a banking company or corporation which has no existence or which has been authorized such drafts or checks thereon or been furnished with funds for the payment thereof, and shall by means of such false token knowingly and fraudulently obtain from any other person any money, goods, merchandise or other property, or any release or discharge of any debt or obligation, or the giving up of any promissory note or other evidence of debt, or any valuable thing whatever, the person or persons so offending, being convicted thereof shall be punished in the manner provided in the 14th Section of the Act to which this is an addition, or shall suffer imprisonment in the Connecticut State Prison for a term not less than three years, at the discretion of the Court having cognizance of the offence.

CHARLES J. MURPHY.

Speaker of the House of Representatives.

CHARLES HAWLEY, President of the Senate.

Approved, June 10, 1841. WM. W. ELLSWORTH.

An Act in addition to an Act entitled an Act concerning Crimes and Punishments.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That if any person or persons shall have or keep in his or her or their custody or possession, or in any house or building, or its dependencies, or in any place in his, her or their occupation, any Nine Pin Alley, or called, or place for playing bowls, skittles, or Nine-Pins whether more or less than nine pins

are used in such play: every such person so offending shall be punished by fine not exceeding fifty dollars nor less than seven dollars.

Sec. 2. The selectmen or a major part of the selectmen of any town may, by an instrument in writing under their hands authorize such an alley to be kept at any place, when satisfied the same will be used solely for the purposes of health and recreation, in which case said penalty shall not be incurred, and it shall be their duty to revoke said authority whenever such alley shall be used contrary to the intention of this act.

Sec. 3. One half of the penalty recovered and actually received from any person for violation of this act shall be paid over under the order of the court having cognizance of the offence to the person who shall complain and furnish evidence to any informing officer of such violations.

Sec. 4. This act shall take effect from and after the first day of July, 1841.

CHARLES J. MURPHY.

Approved, June 10, 1841. WM. W. ELLSWORTH.

MARRIED.

In this city, on the 5th inst., by Rev. E. Turney, Mr. George Mather, of Suffield, and Miss Susan M. Huntley, of this city; also, on the 4th inst., Mr. Wm. Wallace and Miss Abby R. Crane, both of Hartford.

In this city, on Sunday evening last, by Rev. Mr. Sprague, Mr. Joseph B. Elton and Miss Emeline Churchill.

At Willington, on the 6th inst., by Rev. E. Cushman, Mr. Charles F. Morrison and Miss Louisa Preston, both of Willington.

At East Longmeadow, Ms., by Rev. A. Bennett, Mr. Luther Markham, Jr., and Miss Sarah M., daughter of Deacon Henry Fuller.

DIED.

At Columbia, Lorrain Co., Ohio, Mr. Abel Goodwin, aged 63, formerly of Lebanon, in this State.

At Sionington, June 17th, Hon. W. Randall, aged 73. (Obituary notices of the two above named persons will appear next week.)

At Malden, Mass., 29th ult., Elizabeth Jane, wife of Rev. Moses Palmer, and eldest daughter of Horace Hosmer, of Windsor, Ct., in the 21st year of her age. Her remains were deposited in East Windsor church-yard, in hope of a glorious resurrection.

Receipts for the week ending July 8th.

J. Scarritt, 175.

The Treasurer of the Convention acknowledges the receipt of five dollars from H. Scovill, of Manchester church, and of Rev. E. Loomis, for Foreign Missions.

June 28, 1841. J. B. GILBERT, Treasurer.

Also two dollars from Stephen Moss, and two dollars from Widow Martha Moss, hand of G. F. Davis.

A CARD.—The Subscriber would take this method of expressing his deep sense of gratification to several Ladies connected with his church and congregation, for their timely present, by which his comfort will be essentially promoted during the warm season.

He would also present his thanks to several young Gentlemen, to whose liberality he is indebted for a valuable painting. May they be richly rewarded for their, as well as many other tokens of kindness and affection, which they have manifested towards their unworthy Pastor.

Hartford, July 5, 1841. J. S. EATON.

ANY person who will give the publishers of this paper information where a man by the name of J. P. Stron, late of Stillwater, N. Y., and more recently of Burlington, may be found, will confer a favor on us.

Perhaps the Editors of some of our exchange papers may be able to give us the desired information.

July 9. 3w17

THE Subscribers being appointed by the Hon. Court of Probate for Bristol, Probate District Commissioners on the estate of Theophilus Bradford, late of said Bristol, deceased, represented to be insolvent, and has allowed six months from the 28th day of June, 1841, to the creditors to said estate, to exhibit their claims thereto; hereby give notice that we will meet at the dwelling house of Avery Atkins, in said Bristol, on the third Monday in December, 1841, at 9 o'clock, A. M., for the purpose of attending on the business of said appointment.

JOEL TRAVESSELL, } Commissioners.
THOMAS MITCHELL, }

Bristol, June 28th, 1841. 16

Sabbath School Books.

Further supply of Sabbath School books, including all the later publications of the New England Sabbath School Union, which makes our stock very complete.

Also—a new supply of the Converted Soldier, or memoirs of Josiah McWhinnie. Just received and for sale by

ROBINS & FOLGER.

July 2. 16

Cash and Exchange Store.

L. D. FOWLER & CO.

WHOLESALE and Retail dealers in Groceries, Flour, Grain, Provisions and country Produce, at the Exchange stand, No. 288 North Main-street.

N. B. Our friends in the city, and from the country, may depend upon finding at all times, choice Groceries at the lowest market prices.

July 2. 3m16

American and Foreign Bible Society.

Mr. H. S. WASHBURN, Agent of the New England Sabbath School Union, 79 Cornhill, is authorized to receive monies, in any behalf, intended for the American and Foreign Bible Society, from Massachusetts, Maine, New Hampshire, and the eastern part of Vermont.

H. SEAY, Agt. Am. and For. Bible Society.

Boston, June 2, 1841.

Christian Union.

THE PRINCIPLES OF CHRISTIAN UNION. By Rev. WM. HAGUE. Boston, published by Gould, Kendall and Lincoln: 1841.

This is a good little book, 32 mo., 61 pages, doct up in a neat style, suitable for carrying in the pocket as an every day companion, and its sentiments will be found of inestimable advantage, if laid up in the heart as the basis of action. Reader, will you buy it? Read it; ponder its sentiments, and carry out its spirit.

Price 25 cents. For sale by ROBINS & FOLGER, and other Booksellers.

June 25.

Notice.

A new and full supply of Books for Sabbath School Libraries from the New England Union Depository, just received and for sale by

ROBINS & FOLGER.

June 25. 6w15

CATLIN & CO.

HAVE JUST RECEIVED

100 pieces ingrain Carpeting.

30 do. 3 ply do.

10 do. Brussels do. very superior.

300 do. White and cold Cotton Mating, all widths.

300 Tufted and Brussels Rugs.

The above goods were purchased in large lots with cash which will enable us to sell them at much less prices than those who purchase in small lots. Customers in want of any kind of CARPETING, will find it for their interest to call on us before purchasing elsewhere.

CATLIN & CO.

Corner Main and Asylum streets.

May 28. 11.

CATLIN & CO.

Will sell

